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THE
JAINA GAZETTE

THE MONTHLY ORGAN OF
THE ALL-INDIA JAINA ASSOCIATION.

Edited by
J. L. Jaini, M.A., M.R.A.S., Bar-at-Law.
C. S. Mallinath Jain.

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28 SEP 1926

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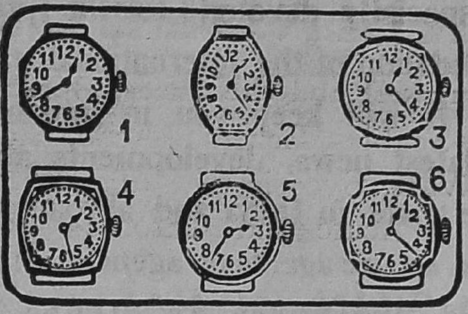

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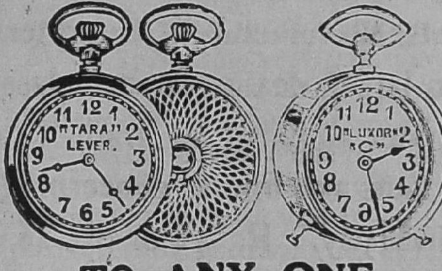

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THE JAINA GAZETTE

VOL. XXII. No. 7. | MADRAS JULY 1926. | WHOLE No. 253

UNIVERSALITY OF JAINISM.

ONE might almost sum up the atmosphere of Jainism in one phrase, that we find in Sutra Kritanga, that man by injuring no living creature reaches Nirvana, which is peace. That is a phrase that seems to carry with it the whole thought of the Jain: peace—peace between man and man, peace between man and animal, peace everywhere and in all things: a perfect brotherhood of all that lives. Such is the ideal of the Jain: such is the thought that he endeavours to realise on earth.—*Mrs. Annie Besant.*

The subject that I have taken up for discussion is far beyond my capacity and the means at my disposal: but I hope that the love that I have for the subject will inspire me to do the work undertaken.

A philosophy that claims to be universal must contain principles that are universally true.

The most important feature of Jainism, which is of universal application is the doctrine of Syadvada, a doctrine of many sidedness. This doctrine teaches us to look at truth, from all possible points of view. It tells us not to judge of any question until and unless we have examined it in all its different aspects. And this, if we see impartially, is the only right way of coming nearer to truth. This doctrine of Syadvada has been many times misrepresented and has been made a ground for argument against Jainism as if it were a doctrine of uncertainty. This is due to the

imperfect knowledge of Jainism by out-siders and also to the reticence of the Jains in laying before the public their true principles.

I shall just try to show the truth underlying the mis-represented doctrine of Syadvada or Anekantavada. The Jains, for instance, declare that the sand is light, while they sometimes declare that it is heavy. Now at first sight this may seen absurd and paradoxical, but such is not the case: because the Jains do not say that sand is heavy and light at the same time. What they say is this that when compared with lead, sand is lighter and that when compared with flour it is heavier. So we see that sand is both light and heavy, but from different points of view. And therefore those who bring the charge of uncertainty against Jainism do not understand what the Jains want to convey by the doctrine of Syadvada.

One more illustration, I hope, will make the fact more clear to one who reads the subject for the first time. Kalidas is the son of Chunilal and Chunilal is the son of Motilal. Now one may safely say that Chunilal is both father and son. But from this one should not conclude that Chunilal is the father and the son of the same person. It cannot be. The promulgators of Jainism had sense enough not to hold such foolish notions. What the Jains would declare in the case under consideration, would be something like this that Chunilal from the stand point of Kalidas is a father, while he is the son from the point of view of Motilal: and this is a stand point which no sane man would refuse to admit.

This Syadvada, if properly understood, and accurately conveyed, is a philosophy which has power within it to harmonise all dissension and quarrels and to bring about peace and harmony. According to Jainism all religions are different aspects of one great truth and therefore all aspects upon it put together contain the real truth. In this connection I would like to quote beautiful lines of Ralph Waldo Trine from " In tune with the Infinite. "—

" Let there be many windows in your soul
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away

The blinds of superstition, let the light
Pour through fare windows broad as truth itself
And high as heaven———your heart
Shall turn to truth and goodness as the plant
Turns to the sun———Be not afraid
To thrust aside half truths and grasp the whole."

Revered Anandghanji also states : " All the six systems of philosophy are different limbs of Jainism and just as all rivers meet in the ocean, so all the philosophers have their meeting place in Jainism."

Now we take up another feature of Jainism, which is also necessary for any philosophy to be universal. It is the feature of relative morality. There cannot be the same moral rule for all persons, because different persons are differently situated, and stand on different rungs of the ladder of evolution. Jainism has taken this question into consideration and therefore has set forward different moral codes for the clergy and the laity. As for the laity also, all not being on equal level, the Jain philosophy has laid down that 35 qualities are required in a man before he can be fit to take up the vows which are more strict and which are therefore more difficult to follow than these 35 qualities.

When a man has acquired these 35 qualities to a more or less extent, he becomes a Marganusari or an Adhikari (a fit person) for taking five lesser vows of laity called five Anuvratas by the Jains. When he has tried to practise these five vows and when he shows that he is able to observe them he becomes entitled to take up the twelve vows of the laity. Thus he prepares himself for the higher stage of Sadhu-hood. There also there are different stages of growth. From an ordinary Sadhu one becomes an Upadhyaya, and by degrees he becomes an Acharya and from an Acharya gradually unfolding his self he becomes a Kevlin or an Arhat, and finally he becomes a Siddha. These are the different stages of growth.

Again Jainism lays down fourteen GUNASTHANAKAS or 14 rungs on the ladder of evolution, showing the stages of spiritual unfoldment. Thus we see that there are different moral codes for persons standing on different levels. I say, therefore, that Jainism

has in it this feature of relative morality, which is so much required for a philosophy to be universal.

As the quotation given at the top of this article says, Love is the foundation on which stands the edifice of Jainism. If the doctrine of Love or harmlessness be taken away from Jainism, it would have no *locus standi*. It teaches us to love not only men but all the animals whether big or small, not only that but it teaches us to regard the sacredness of life in vegetables too. In short, it teaches us to love all that breathes and lives. There can be no grander ideal than this. According to the Jains all life is sacred. If the doctrine of love, which the Jains preach, be put, with proper discretion into practice by all the world, our earth would be a veritable paradise. Not to love is not to live or it is to live a living death. This aspect of Jainism is also an attractive feature and I would pray to Ista-deva that the whole world may follow this principle of Love in all the aspects in their relation to not only human beings but to animals also. Jainism is so broad that it can take for its followers people from all castes, Brahmins, Kshatriyas, Vaishyas, and Shudras. Not only that but when we hear a low caste man becoming a Jain Sadhu as in the case of Metarya Muni we feel pride for its liberal-mindedness.

I have tried to show Jainism in its ideal aspect, and have attempted to prove that some of its features are of universal application. I forget to mention one point that Jainism in its ideal aspect, as a philosophy, is the most tolerant religion the whole world over. Jainism as a religion puts forward four great principles, which every one who wants to tread the spiritual path, must put into practice. These are Dana (charity), Shila (character), Tapas (control of desire) and Bhavana (meditation on high ideal). In this small article it would be impossible for me to give a detailed description of these four constituents, which make up the whole fabric of Jainism, but I may briefly say that they are not for one creed or faith, but for the whole humanity. Charity is the highest moral virtue, by practising which one learns to feel for his fellow-creatures and thus to identify himself with the selves of others—a virtue which at last leads to unity.

Shila means right conduct in all its aspects. It tells us to develop our moral nature all round. The world is miserable and unhappy simply because there is so much want of character in the majority of mankind.

Tapas requires us to control our desires, senses and mind. There is much suffering in this world, because people yield to all kinds of desires. are carried away by every attractive object that they see, and because they are not able to control their mind. So Jainism states that control of desires is the highest Tapas, and he who practises this cannot but lead a spiritual life.

Last but not the least is the fourth principle on which Jainism lays so much stress, and it is Bhavana or meditation on high ideals. Ideal is the highest aspect of any virtue or sentiment, and meditation is the intense dwelling on an ideal or thought with the object of thoroughly comprehending it. It is a rule proved by great sages for thousands of years that what a man thinks he becomes. So if a man constantly thinks on that which is pure or noble, he also becomes pure and noble; while if he incessantly meditates on that which is base and selfish he by degrees becomes base and selfish. Therefore Jainism points out four Bhavanas and twelve Bhavans for people to think upon. It is true that one cannot reach the ideal at once, but it is also true that he who aims at the sky, shoots at the tree, therefore our ideals must be as high as possible.

But when we turn our eyes from the ideal to the real, from the past to the present, from theory to practice, we feel a vast difference existing between the tenets and their present followers, But this is due to the imperfect knowledge of the true spirit of Jainism amongst the Jains themselves. When the Jains will receive liberal education, and will learn to see good and respect it wherever it be found a bright day will surely dawn for the Jains, and I pray to Lord Mahavira that the Jains may see such bright days in near future.

MANILAL NATHOOBHAI DOSHI, B.A.

RANDOM THOUGHTS.

BY

Herbert Warren, London.

*" Psychology finds conative consciousness given as an undoubted factor i determining......the control of the mental train..."**

CONTROL of the mental train. This is an interesting idea. We certainly control the movements of the body when we wish to do something, such as for instance walking to a given place from some place; here every step is deliberately chosen and performed with the knowledge that by it we are advancing towards a given result. The idea of applying the same thing to our thoughts is an interesting idea; frequently when we are not engaged in anything but are simply sitting quiet, our thoughts come and go of their own accord without our in any way selecting them as steps towards the attainment of some definite outcome. How shall we begin if we wish to try the experiment of controlling our mental train in the same deliberate way that we control the movements of our limbs when we set about to do something? It would seem at first sight that we must find something that we can accomplish by thinking consecutively. What can we accomplish by thinking? When we do not control the mental train, nothing has been accomplished at the end of half-an-hour's daydreaming. How shall we proceed in order for half-an-hour to have thoughts which shall have been chosen one after another towards the accomplishment of some predetermined result?

We occupy ourselves at times in certain ways merely for amusement. We read a book perhaps merely for amusement as distinguished from reading in order to learn something. In the same way we might blamelessly indulge in thinking merely for our own amusement. In reading a book for amusement, we are amusing ourselves with the ideas of some other person: why

* Quoted from " Psychology Descriptive and Explanatory," by G. T. Ladd page 215, edition London 1894.

should we not amuse ourselves with our own ideas? Just as the outcome of half-an-hour's reading may be nothing at all, nothing beyond the fact of having been amused for the time being, so too why should it not be a sufficient outcome after half-an-hour's train of thoughts deliberately selected that for the time being we were amused, and got nothing further as a result of the control of the mental train?

So in trying to find something that can be accomplished by thinking, we may be justly satisfied with finding something that will enable us to control the mental train towards a given end which need have no further benefit or use than momentary amusement. But probably if we thus occupy ourselves controlling the mental train merely for amusement and not for the purpose of gaining further knowledge, we may find that we nevertheless have gained further knowledge, just as after reading some book for mere amusement we may find that we have learned something new.

In controlling the mental train there will be a steady activity of the mind. And we shall be dealing not with material objects like sunsets or forests, but with mental objects, that is to say with ideas. If we are going to think consecutively, we must think about something. We thus get a subject. We may have only a vague idea of it. Then by going into it and finding out the meaning, we shall be thinking consecutively, we shall be controlling the mental train so that every step shall be a further understanding of the idea we have chosen for consideration. This will be a process of analysing the idea. In this way we shall get a lot of thought, more or less disconnected, but still referring to the chosen subject. And subsequently these scattered scraps of thought can be mentally collected and thought of together with the first vague idea, so that we shall find that we have a very much fuller and more detailed understanding of the thing about which we began to think.

All this is more or less introductory. Suppose we take as a subject centrally initiated activity, and control the mental train so that the next thought shall be about this one subject, and so continue to have one thought after another deliberately brought before the mind, just as one house after another is brought into the field of vision in walking down a street.

Centrally initiated activity is activity which is started at a centre and flows outwards. Peripherally initiated activity is that which is initiated from the outside. The next thought that occurs, not chosen but coming into the head, but still relating to the subject, though not leading in any given direction, is the idea that to speak of a periphery in relation to a centre is to speak of a limited being. This, again, means co-existence with other being, or beings. This idea again leads to the thought that the only example of a centre without a boundary would be space. We cannot imagine space having a boundary. But we will not continue with this subject. It will not further the idea in mind. This shows that after all there is some controlling idea at the back of the mind, or we should not reject and select in this way. We now see some glimmering of a notion which we shall be driving at and endeavouring to bring out.

If we narrow down the idea of centrally initiated activity to people, it will make the subject easier, more concrete and less abstract, consequently more lively and less dry. One example of centrally initiated activity in people would be when a person acts upon some idea arising in his own mind,—now we are getting more thoughts than we can put down on paper. First thought: centrally initiated activity flowing outwards will in many cases impinge upon other people and so become the cause of peripherally initiated activity in them. Second thought: when a person acts upon some idea arising in his own mind as distinguished from some idea that he hears, or reads in a book, is what may be regarded as centrally initiated. But the question comes, suppose the idea arising in his own mind is put there by some one else, visible or invisible, what about it? Is it his own idea or not? There may be such a thing as telepathy where one gets somebody else's idea directly, not by hearing it expressed in words or by reading a written expression of it. If such be the case the idea would not be his own any more than is some idea which another person expresses to him. This brings up the next relevant question: if it is possible for ideas which arise in one's own mind to have been put there by some other being, visible or invisible, then did the idea arise in that being's own mind, or was it put there by another

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being, and then again of this third being, and so on for ever until we come to some original source of ideas ? And if so, then what is the original source of ideas ? Or is there no original source, or is it possible for ideas to arise in minds, thoughts that do not come in from other beings ? Obviously there is no place whence ideas can come or be in except minds. Ideas are not things that float about like snow flakes, ideas do not consist of matter. When we come to think of it seriously, we notice that as a matter of fact ideas are not moveable, they cannot travel in a literal sense from one head to another or from one soul to another or from one spirit to another. As a matter of fact we cannot literally speaking put an idea into another man's head as we can put a book into his hand or a penny into his pocket or a sweet into his mouth. When we talk of putting an idea into a man's head we talk figuratively only, and we are of course quite well understood. But when we want to know more precisely about such subjects, then we must see what our figurative language really means, and how it should be changed if we wish to make it literal. What is an idea ? Ideas are psychoses, or instances of being conscious. Ideas are not found apart from some being who is conscious in that particular way at the time ; and ideas are never separated from some form of feeling accompanying the idea, it may be a feeling of conviction that the idea is a true one or that it is a false one. Ideas are states of mind, just as colours are states of things : ideas cannot be separated from the mind whose state it is any more than the red of a rose or the blue of the sky can be transferred from or separated from the rose or the sky. If this be the case, and it obviously is, for it only needs to be stated to be seen to be true, then the question arises what do we mean or what is the real truth when, as we say, figuratively, anyone puts an idea into someone else's head ? It must not be forgetten what we are doing. We are not trying to write an essay on ideas, or on acting upon ideas, be they one's own or someone else's, what we are doing is to see if we can control the mental train in the same way that we can control the movements of the body, instead of allowing the mental train to be quite haphazard ; and in order to control the mental train we must have some aim to

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accomplish, be it only that of amusing ourselves for the time being; and if there happens to be any gain of knowledge or perception of new thought, then all the better. What, then, are ideas? They are part of the life of people, one of the modes of their existence. Ideas are therefore not things existing by themselves. They cannot be separated from the person who has the idea; and cannot therefore be 'put' anywhere or sent anywhere or given to anybody, literally speaking. Likewise, the other way round, from the point of view of other people, ideas cannot be received, like income or presents can, or taken from another person who gives them as he might give food or clothing or books or medicines. Ideas are developed, brought out, evolved, produced. When then it is figuratively said that someone puts an idea into someone else's head, it means that by speaking certain words, that is to say by making certain sounds, he causes other people to wake up to Ideas dormant in themselves. The same with writing. By seeing certain quantities of ink in certain forms on pieces of paper our consciousness takes new forms, we live in new thought. From the point of view of the person who is said to put the ideas into someone's head, what really happens is that this person either makes marks on paper, or makes sounds of some sort in the presence of the other person, and this other person interprets the marks or the sounds and in this way wakes up to a form of consciousness called an idea. In the case of telepathy or any such process of communication other than the ordinary use of visible or audible signs, it may perhaps be surmised that the brain of the person who becomes aware of the idea is acted upon by vibrations of some subtle nature emanating from some thinker, and the brain disturbance thus caused releases an idea; in the case of words written or spoken the brain is also disturbed, but by different means, namely, by vibrations from ink and paper or from the mouth of a speaker. It is a truly wonderful affair,

To come back now to the main road after this ramble down a by-lane, centrally initiated activity is activity in accordance with ideas arising in one's own mind as distinguished from acting upon the suggestion, request, advice, persuasion, instruction, order, com-

mand, teaching, of another person received either in writing or by hearing, any ideas arising from any other cause than written matter or persons speaking, being regarded as arising in our own mind spontaneously, whether they arise from unseen spirits exerting themselves in some unknown way or not.

(*To be continued*).

WHY I AM A JAIN.*

I AM a Jain because Jainism presents to me the only consistent solution of the many problems of life.

The questions who am I? and what am I? for what reason do I exist? are all answered in the most irrefutable manner.

Jainism inculcates a feeling of unity and relationship between all peoples. The basic principles of religions are not now so much opposed to each other as they first appeared or seemed. It is only the rendering that is wrong. I am not a student of religion or philosophy. I seek a religion that unifies all living beings, that gives me a reason for the present relationship of all forms of manifested existence, which also shows me that all is law and order. There is in this religion a metaphysical and scientific explanation of all apparent injustices of life as known in the West.

For these and many other reasons amongst which are perfect health and peace of mind I AM A JAIN.

It gives me very great pleasure to be here and I sincerely hope that this little gathering will be the nucleus of a great and widespread movement which will propagate that love amongst humanity that includes and embraces all living beings.

LOUIS D. SAINTER,
58, Adswood Lane, West,
STOCKPORT,
ENGLAND.

25th April 1926.

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* This was delivered on the occasion of the Mahavira Jayanti celebration in London.

PERCEPT AND IDEA.

BY

H. Bhattacharyya, M.A., B.L.

Recollection is ordinarily described as Recognition in idea, of some phenomena, previously perceived. It is certainly more correct to describe it as Recognition in idea, of a phenomenon, previously *cognised*. For, we recollect not only what we have perceived (*Pratyaksha*) but also, as *Ratnaprabhāchāryya* pointed out, what we have 'assimilated' (*Pratyabhijnā*), 'generalised' (*Tarka*), inferred' (*Anumāna*) 'learnt from Authority' (*Agama*) and even 'recollected' (*Smriti*). A Percept is thus only *one* of the various possible backgrounds or bases of an Idea. In this essay, we shall consider the nature of an Idea with reference to a corresponding Percept only.

A Percept and an Idea refer to one and the same object. That is why the process of Memory has been variously called *Re*-collection, *Re*-cognition, *Re*-production etc. The very same object which presents itself in Perception, re-appears in Ideation. Indian psychologists meant this when they described *Smarana* as '*Tadākārollekhi Vijnānam*' i.e., 'knowledge which identifies its object with that of the previous cognition.' The fact that the object of Recollection is identical with the object of Perception was not only recognised by the Indian psychologists but an important epistemological doctrine seems to have been based upon it. It is worth noting that although some of the Indian thinkers of the orthodox school admitted no less than eight or nine modes of the *Pramāna* or sources of knowledge,—accepting, as they did, in some cases the admissibility of *Aitihya* or hearsay evidence,—none of them acknowledged the *Pramāna-hood* of *Smriti* or Recollection. The Buddhist epistemologists agree with the thinkers of the orthodox Indian school in rejecting the *Pramāna-hood* of *Smriti*. The reason of thus eliminating Recollection is not of course far to seek. The definition of the *Pramāna*, as stated by the old *Mimānsa* school

and unhesitatingly accepted in principle by all the orthodox as well as the Buddhist epistemologists was,

> '*Anadhigatarthādhigantri Pramānam*'
>
> 'The *Pramāna* is that which makes known what was previously unknown.'

If so,—*Smriti* is certainly no *Pramāna*, for its object, being identical with the object of Perception must have been previously known. That this was the fundamental reason for rejecting the *Pramāna*-hood of Recollection will be evident from the criticism of the above *Mimānsa* definition by the *Jaina* school which expressly pointed out that the definition was faulty in as much as it excluded *Smriti* from the category of the *Pramāna*.

While it may be readily admitted that Perception and Recollection refer to one and the same object, the question is quite a debatable one, whether the contents of Recollection are identical with those of Perception. It has appeared to many psychologists that an Idea is nothing but a fainter form of a Percept. Hobbes defines Imagination (by which he means Ideation) as

> "—nothing but decaying sense."

He is followed by Hume who distinctly says,—

"We find by experience that when any impression has been present with the mind, it again makes its appearance there as an idea and this it may do after two different ways; either when in its new appearance it retains a considerable degree of its first vivacity and is some what intermediate between an impression and an idea or when it entirely loses that vivacity and is a perfect idea. The faculty by which we repeat our impressions in the first manner, is called the memory and the other, imagination."

Thus according to Hume, an Idea whether of Memory or of Imagination, differs from a Percept only in respect of *vivacity*; they are not essentially different. Wundt also applies the term *Vorstellung* both to Perception and to Idea. Titchener too in a way subscribes to the Perceptual theory of Ideation.

"Perceptions and Ideas," says he, "are both alike groups of sensations which are held together by the command of natnre. They differ solely in this respect: that when we perceive, the object which arouses the sensations is actually before us, appealing

to various sense-organs; whereas when we have an idea, the object is not before us but the sensations are set up inside the brain without any disturbance of the organs on the surface of the body."

Here we want to pause and consider the position well. The difference between a Percept and an Idea is said to correspond to the difference between the existence and the non-existence of an outside object. The latter difference is certainly not a difference of degree in intensity or vivacity; a non-existent thing cannot be said to exist faintly before us. Hence the difference between a Percept and an Idea seems to be one of kind. This essential difference between a Percept and an Idea is accounted for by the fact that the latter is more or less a product of the activity of the mind. Reid means the same fact, when he says,—

"An ability to revive our ideas or perceptions after they have ceased to be, can signify no more than an ability to create new ideas or perceptions, similar to those, we have had before."

The fact is that Perception and Recollection are two essentially different faculties or modes of consciousness. An Idea of Memory is not a *Percept* re-instated in a fainter form but is a *Thought* of the same object as one which has been previously perceived. And then, is it absolutely true that matters of Perception and Recollection are the same? Hume has referred to the difference in intensity detween them. Locke who uses the term Idea for both a Percept and an Idea, admitted that the contents of Recollection are not exactly identical with those of Perception, in as much as the former have,—

> "—the additional perception, annexed to them that it (the mind) has had them before."

Observation would moreover show that while the matter of Perception is conspicuous by the richness of its details, that of Recollection has more and more a 'schematic character.' A Percept is a sudden plunge from the outside into the mental stresm and when its matter reappears in Recollection, it has already been assimilated into that stream through the process of Apperception and comes out not in its isolation as it was perceived but as an unisolated wave of the mental stream,—a changed psychosis altogether.

In India, when the *Mīmānsā* school rejected the Pramana-hood of *Smriti* and was followed by all other schools of thought, including the Buddhist, a necessity was felt for pointing out that the matters of Perception and Recollection were not exactly identical. The credit is due to the Jaina philosophers for including *Smriti* in the category of the *Pramānas*. *Smriti* or Recognition according to them, is a mode of the *Paroksha Pramānā*, the source of indirect knowledge. The difference between the *Pratyaksha* and the *Paroksha* is this that the matters of the former appear to be clearer and richer in details than those of of the latter. In a way, thus, the Jaina psychologists subscribed to the contention of Hume that a Percept has greater vivacity than an Idea. But they went further than that and admitted that the matter of Recollection is different in kind from that of Perception. Ratnaprabhacharyya says,—

"Recollection is dependent on Perception only in so far as its genesis is concerned,—it being possible because of the traces left in the mind by Perception; as regards the determination of its objects, it has independence............"

He goes on arguing,—

"........as Perception gives us the knowledge of objects with many details and as Recollection gives us that of objects with but a small number of those details, Recollection is an independent process........It may be said: 'Well, not in all cases does Recollection revive only *some* of the details; there are cases in which it is found to revive *all* the details—nay, even such details as colour etc. What then, is its nature in such cases? (i.e., is not Recollection identical with Perception in such cases?).' (Our answer is) 'No; in such cases, colour etc. are as much the particularities of the object, as the fact that *it is being perceived*; but this (i.e., the consciousness *that the object is being perceived*) is never present in Recollection; for, had the fact been present there, there would have been no Recollection but actual Perception. In Recollection, what we have is the fact that the object was perceived."

[Vide my Translation of the "*Pramāna-naya-tattvālokālamkāra*,"—Jaina Gazette, Vol. XVIII No. 4. pp. 99-101.]

It is thus that the Percept and its corresponding Memory-idea refer to one and the same object but that their contents are essentially different. There is no denial that the Idea originates from the Percept. It is difficult, however, if not impossible, to demonstrate how a Percept becomes transformed into an Idea. So far,—the modern psychologists have been able to point out some facts of consciousness which are intermediate between the Percept and the Idea. These have been called 'After-sensation'. 'Recurrent Sensation,' and 'Primary Memory Image' (Ward). These are all sensuous apprehensions when their objects have eeased to affect the sense-organs and in this respect they are similar to the Memory-Ideas. Some psychologists have laid much emphasis on this fact of similarity between these facts of perceptuo-ideational consciousness and ideas of Recollection and have accordingly called After-sensation an 'After-*Image*'. Henb again has referred the Recurrent Sensations to what he calls a '*Sense-Memory*'. As is well known, some phenomena which we passed unnoticed at the time of their presentation and which may be recognised some time after the actual impression, are called Primary Memory-Images : Fechner again, chooses to term them *Memory-after-images*. It is doubtful, however, if attempts to take them away from the province of Perception and identify them with Memory-Images are phychologically justifiable. While it is never denied that the After-Sensation, the Recurrent Sensation and the Memory-after-image are similar to the Memory-Idea in not having the Object actually affecting the Sense-organs, the former are all due to the persistence of the original peripheral or cerebral excitations after the stimulus is withdrawn. They are thus within the Domain of Perception still.

In India, the Buddhist psychologists characterised *Pratyaksha* as *Nirvikalpa* or absolutely undetermined. It is the pure and simple effect of the object, affecting the perceiving mind. What we ordinarily call a Percept is not *Pratyaksha*, according to the Buddhists; for in it elements of Naming and Conception are undoubtedly present. When we perceive, we have the pure sensing of the object; along with this, we *name* the object of our Perception or at least assimilate it with the object of our previous

knowledge, which makes Conception and Naming possible.) According to the Buddhists, *Pratyaksha* or Perception proper is confined to sensing the Object pure and simple; it is thus *Nirvikalpa* or undetermined by the processes of Conception and Naming. As distinguished from the *Nirvikalpa*, what follows it, is called the *Savikalpa*. The Buddhist philosophers contend that the *Savikalpa* is not *Pratyaksha* or Perception in the strict sense of the term, as there are in it, to quote the words of *Aniruddha Bhatta*, "—elements of Naming and Conception which are introduced by Recollection, due to the apprehension of similarity and the consequent re-awakening of *Samskāra* or paths of association."

The *Savikalpa* is thus the product of Ideation. The school of *Dharmothara* maintained that the *Savikalpa* is connected with the *Indriya-Pratyaksha* or Sensuous Perception. The Buddhist philosopher, *Jnāna-garba*, on the contrary, contended that the Sensuous Perception cannot lead to the *Savikalpa* which is essentially different from it. The followers of *Jnāna-garba* accordingly are of opinion that the Savikalpa which is characterised by its ideational elements takes its origin from the *Mano-vināna* or *Mānasa-pratyaksha*. This has been defined by the author of *Nyāya-vijndu* as, "—what is similar to and unseparated from Sensuous Perception and is generated by Sensuous Perception attended with a matter which is unseparated from its own.'—[Vide my Translation of *Nyāya-vindu* (Maha-Bodhi). Object of the *Mano-vijnana* are essentially similar to After-images etc., of the modern European psychology. In illustrating the *Mānasa-pratyaksha*, the Buddhist commentator expressly says that we have Sensuous perception when the eyes, for instance, are operating; Mental Perception, on the contrary, arises when these cease to be active.

The object of the *Mano-vijnāna* is not exactly the object, as it is perceived in the *Indriya-vijnana*; and herein lies the similarity between the object of the *Mano-vijnāna* and the *Savikalpa* according to *Jnana-garba* who consequently concludes that the latter originates from the former. His theory is rejected by *Dharmottara*. However much an After-sensation may appear to be similar to a Memory-idea, it is impossible not to notice the fundamental difference between the two; one is, after all, an Image, closely

connected with Sense-Perception; the latter is an Idea, produced independently of any sense-stimulation.

The nature of the *Mano-vijnana* and of its contents is clearly expressed in the Buddhist answer to *Kumārila's* criticism of the doctrine. The Buddhists point out that the object of the *Mano-vijnāna* is different from that of the *Indrya-vijnana* although both of them belong to the same unitary continuum or *Santana*. In modern psychology too, an After-image is by no means identified with actual Perception. At the same time, the After-image is not the Memory Idea; these two also are essentially different. The After-image, after all, is a product or by-product of the perceptual process. The Buddhists recognise this by saying that the Mano-vijnana is "what is similar to and unseparated from Sensuous Perception and is generated by Sensuous Perception......"

It will thus be seen that a Percept and its corresponding Idea refer to one and the same object; nevertheless, the contents of the one are not the same as those of the other. The phenomena of After image etc., are judged to be similar to and distinguishable from Percepts on the one hand and from Memory-ideas on the other. All these doctrines will be seen to be fore-shadowed in the various theories of the ancient Indian thinkers.

SOME IMPORTANT QUERIES.

[The following is from a letter addressed to us by Mr. M. Govind Pai, of Manjeshwar, (South Kanara). Our readers are requested to go through the queries and send their answers as early as possible, either to us or to Mr. Pai directly. *Ed. J. G.*]

"May I request you to kindly throw what light you can on the following points, quoting authorities in support of your explanations.

I. Where was Paudanapura where Bahubali or Bhujabali, the son of the first Tirthankara (by his second wife) is said to have ruled? My Jain friends here are of opinion that the said locality was in the north of India and they identify it with the modern Taxila (ancient Takshasila), but have not a single authority to

support it. But I can't accept this surmise or popular tradition, for the great Sanskrit lexicon the Brihadabhidhana says that Paudanya was the capital of king Ashmaka : and the Ashmaka country is said to be in the south or southwest of India in 'Ramayana' (Kishkhinda Kanda). The ancient Buddhist Jatakas say that Potanapura was the capital of Assakadesa and the Suthanipata says that the Assaka country was beside the Godavari river and lay between the Sakya mountain (western ghauts) and the Dandakaranya. So also it is placed in the map of ancient India appended to Prof. Radhakumud Mukerjee's "Fundamental Unity of India." So I request you to kindly consider the question of the exact locality of Paudanapura the capital of Bahubali where he reigned until he fought with his brother Emperor Bharata and after gaining victory retired from the world. I would request you to let me have what all authorities you can collect in support of your conclusion.

II. What is the meaning of the words Gomata and Gummata? How and whence are these words derived? How are they applied to the colossal statues of Bahubali, though Bahubali himself never bore the name Gomata (so far as I know)? My Jain friends here say that the minister Chamundaraya who installed the statue at Sravana Belgola had a name for himself called Gomata, whence the statue installed by him was called Gommateshwara—but I can't accept this very easily. I should fain like to know if Chamundaraya got this name Gomataraj *after* having installed the image of Gomateshwara and *for* having done so or whether he had that name even before he performed the installation. So far as I have read the *Prasasti* he has given of himself in his Kanarese work "Trishasti-lakshana-purana" (or the Chamundarayapurana as it is far better or more popularly known), he has spoken of all the great deeds he did and also gives all the names and titles he bore, but there is no name Gomata in it. (Vide extracts given in Vol. I of "Karnataka Kavicharita" by Rao Bahadur R. Narasimhacharya in Kanarese). So my only inference is that Chamundaraya got the name Gomata after and for having installed such a wonder-compelling image.

III. In the small book on "Sravana Belgola" a verse is

quoted from "Bahubali charitra" as giving the date of the installation of the image at Sravana Belgola with an explanation of the same verse given by Prof. S. C. Ghoshal. But I have to say that the explanation is not at all convincing and I do not think it can stand the chronological test, for

(1) What is Kalkyabda Era? It can never be Kaliyuga era for this era began in 3,100 or 3,102 B. C. Please let me know what it is.

(2) In the cycle of 60 years in which the year 980 A.D. fell, the year Vibhava (which stands 2nd in the serial order of the cycle) falls in 968 A.D and never in 980 A D. (for it is the Vishu year that falls in 979-80 or 980-81 A.D.)

(3) In the year 980 A.D. the lunar new year's day (or the Telugu new year's day as you call it in the East Coast) fell on Friday the 19th of March, and the solar new year's day (or the Tamil New Year's day) fell on 22nd March. So Chaitra-sukla panchami which according to that verse is the day of installation falls on about the 1st day of the Solar New Year in 980 *i.e.* it is about the last day of Meena-masa or the 1st day of the Mesha-masa. The auspicious moment for the installation which is said to be Kumbalagna must in a Mesha-masa last from 5 hours 18 minutes before sunrise on that auspicious day to 3 hours 24 minutes before sunrise (*i.e.* roughly taking the sun to rise at 6 a. m. on the chaitra-sukla-panchami day the Kumbhalagna would last in the midnight of the previous day from 12-42 a. m. to 2-36 a. m.) Could it be dreamt that a *pratishta* ceremony would be held at such dead of night? For according to Indian Astrological Science pertinent to the performance of religious ceremonies, such as those of installation can be performed only between the sunrise and the sun's crossing the meridian at noon. So I don't think the verse has any authenticity in it—it looks like merely the words of gossip strung into metre by the poet; at least it seems so to me. If you, however, think otherwise please make it clear to me and oblige. (The chronological data pertinent to the days of 980 A. D. mentioned above are taken from the late Mr. Swamikannu Pillai's Indian chronology.)

IV. I shall also be much obliged to you, if you can, tell me, whether the Svetambara and Sthanakwasi Jains also worship (nude or clothed images of) Bahubali; and if so, please name some of the most important Svetambara shrines in which he is worshipped."

NOTES AND NEWS.

THE JAIN-PALITANA DURBAR DISPUTE.

The Hon'ble Mr. C. C. Watson, Agent to the Governor General in the Western States of India, has given his decision in the above dispute that the Jains should pay one lakh of rupees to the Palitana Durbar for a period of ten years after which the matter is to be again decided. This decision has roused the politically inactive community of the Jains into unprecedented activity. Most of the markets in Bombay including the Bullion Exchange and the Stock Exchange remained closed. A large procession with black flags, moved over parts of the city with the inscription "Watson has insulted Jainism" on flags. Keen resentment was shown by every speaker at a monster public meeting over which Mr. Jamnadas Mehta, M.L.A., presided.

* * * *

At Ahmedabad a largely attended meeting of the All-India Jain Sangha was held on the 27th July in Mr. Nagar Sheth's Wanda under the presidentship of Mr. Sheth Kasturbhai Lalbhai, M.L.A., to consider the delicate situation created by the decision of Mr. Watson. Representatives and prominent leaders of the Jain community from distant parts of the country attended.

* * * *

In the course of his speech the president fully explained the line of action adopted by the representatives of the firm of Sheth Anandji Kalianji and gave a general resume of their case. He pointed out that, if the Palitana Durbar was a sovereign power as it claimed to be, it would not have appeared before the Agent to the Governor-General as plaintiffs against the representatives of the Jains. The very fact of its so appearing proved that it had to

deal with the Jains as an equal party. He further said that at the hearing of the case at Abu, it was made perfectly clear that, by the agreement of 1886, it was beyond the power of the Durbar to levy poll tax. It was admitted even by the counsel of the Durbar, that at the end of the period that might be fixed, the authority should rest with the paramount power to alter the length of the period. The community felt very sure that, even on these points, the decision went against them. They further regretted that an experienced British officer, of all persons should espouse a poll tax on pilgrims visiting holy shrines. Concluding, the president called this fight of the Jains as a religious crusade and exhorted every Jain to stand united in the face of this great calamity and stop going on pilgrimage to Palitana till the British Government did them full justice in the matter of Rakhopa payment and other outstanding disputes.

After the opening speech of the President at the meeting of the All-India Jain Sangha several of the speakers strongly condemned the decision of the Agent and urged the Jain community to be united and boycott the pilgrimage to Satrunjaya Hill, while a few urged resort to Satyagraha. Mr. Manilal Kothari said that there was no opposition between the All-India Jain Sanga and the Jain Conference. Both were limbs of the community. He further said that it was no use appealing to the Viceroy or the Secretary of State for India against the decision of the Agent, which was not a judicial but a political decision. Concluding, he said that Satyagraha was impracticable for them and that they should concentrate, for the present, solely on the boycott of pilgrimage.

The following resolutions were passed to-day at the meeting of the All-India Jain Sangha :—

The first resolution strongly protested against the decision of the Agent to the Governor-General in the States of Western India in the matter of Shatrunjaya as it was altogether subversive of the long established vested interests of the Jain community.

The second resolution urged upon Sheth Anandji Kalianji to call upon the Jains to refrain from going on pilgrimage to Palitana till ample and satisfactory justice was secured in the matter of

Rakhopa payment and other outstanding disputes regarding Shatrunjaya.

The third resolution announced the 15th August as the day of mourning to be observed all over India, when the Jains should do penance, organise meetings and explain the present grave situation.

The fourth resolution appreciated the unity and self-control displayed by the Jain community throughout India and hoped that the same spirit would be maintained till the end by the whole community in this hour of supreme trial.

The fifth resolution requested all venerable Munimaharajas and Sadhvijis (monks and nuns) to preach and exhort the Jains to refrain from going on pilgrimage to Palitana.

* * * *

The Times of India strongly criticises Mr. Watson's remarks about the propaganda carried on by the Jains and states: "We fear Mr. Watson has allowed his feeling of resentment to colour his whole outlook on the case and to lead him to make a sweeping statement of the most unworthy kind. While we must leave our contemporaries to speak for themselves, we can only say that the examination of the points of controversy between the Durbar and and the Jains, made from time to time in these columns was not undertaken in the interest of any particular party, but because the matter was of such importance that no newspaper could ignore its duty to the public to present, in proper perspective, all the real bearings of the controversy. It is obvious that the present orders will create profound discontent and dissatisfaction not only among the Jain community throughout the country but among all classes in British India who feel that the rights of that great community, in reference to their most cherished religious sentiments, should be maintained unimpaired. Instead of securing peace and harmony, we fear that the present orders of the Agent to the Governor-General will be the starting point of a long drawn-out and bitter controversy, the effects of which it is difficult to foresee. But we have no doubt that the Jain community will carry on the fight for preservation of these cherished rights with the same firmness, restraint and dignity that they have displayed up to

now. In doing so, they are secure in the knowledge that they will carry with them, in their struggle, the sympathy of the whole of India."

SCHOLARSHIPS

The Hony. Secretary, Girdharilal Pearay Lal Jain Education Fund, Delhi, writes :—

Girdhari Lal Pearay Lal Jain Education Fund, Delhi have great pleasure in informing the students that four scholarships of equal value of Rs. 15 p.m. shall be awarded to intelligent, poor, and deserving students of the Jain community this year.

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* * * *

We offer our sincere thanks to Lala Mahtab Singh Sahib Jain for his donation and we hope that all our liberal minded brethren will kindly remember the Jaina Gazette on all ceremonial occasions when they give charities.

* * * *

A SWETAMBAR JAIN SADHU IN MADRAS.

The Jains of Madras gave a hearty and respectful welcome to Sri Gambir Vijayaji Maharaj who arrived in Madras on the morning of Friday the 26th July. He is a great scholar in Jainism and a strict observer of the rules of conduct laid down for the Jain Sadhus. Starting from Gujerat he has walked the whole distance of over thousand miles to Madras. At the request of the local Jains he stays here for the Chaturmasa.

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